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THE GRAND OPPORTUNITY.

Our recent War was full of grand opportunities. Whenever the history of the American Conflict shall be worthily and christianly written, this feature, combining so wonderfully personal wisdom and devotedness and the divine interposition and guidance, will arrest the attention of the most ordinary readers. The following interesting reminiscence presents a pleasant example:—

"Commodore Vanderbilt, in his letter to the Secretary of State, acknowledging the receipt of a memorial gold medal, gives the following account of the presentation of his steamer to the government. 'I received a letter from the War Department, inquiring if I would undertake to prevent the Confederate steamer Merrimac from coming out of the harbor of Norfolk; and urging my immediate attention, as the danger was most imminent, and there was no time to be lost. I answered by telegraph that I would go to Washington the next day. On the morning of the 17th of March I called at the War Department, where I saw, for the first time, Mr. Stanton, the Secretary of War. He requested me to accompany him to the Executive Mansion, where I was introduced to Mr. Lincoln. The President asked me if I thought I could, with the aid of my steamship, do anything to prevent the Merrimac from getting out of Hampton Roads. I replied that it was my opinion that, if the steamer Vanderbilt was there properly manned, the Merrimac would not venture out; or, if she did, that the chances were ten to one that the Vanderbilt would sink and destroy her. Mr. Lincoln asked me to name the sum of money for which I would undertake the service. I replied to him that nothing would induce me to become a speculator upon the necessities of the Government, but that I would make a gift of her to the Government for the service proposed. The President replied; "I accept her." I left him, promising that the Vanderbilt should be at Fortress Monroe, properly equipped and officered under my direction, within three or four days at the farthest. She was there within the time. The requisite instrument of transfer was subsequently transmitted to the War Department."

We have, in the above interesting reminiscence, an incident that challenges our admiration, making us feel that it was a most worthy deed, most fitly done. There was a great emergency, and a man, with large means, ready and able to meet it. And he now enjoys, not only the merited medal of Congress but, the grateful remembrance of a people who do not forget their heroes.

Were all such chances of heroic devotion exhausted during the War? Are there no emergencies now, in which men, and women too, may signalize themselves, by meeting them with a like heroic sacrifice? There may not be the splendor of such a gift, for few have such means; and not once in a century would such an emergency arise; and yet there

may enter into many acts performed at least as high an order of patriotic devotion. Tried by the Savior's standard, who commended the poor widow's mite as exceeding the rich men's gifts, many a humble teacher, in some lone neighborhood at the South, or on some far-off plantation, has reached an elevation of purpose and a self-abnegation, which even the princely donor of his steamship would admit to be above his own. So also the unknown individual, who, when the appeal came for funds to purchase land and buildings for an asylum at Atlanta, drew his check for $4,500 to close the bargain; and so of others who have contributed, perhaps from their poverty, less sums, though yet generous, for the general work, or for some particular object, as the Orphan Asylum at Wilmington, or the "Storr's Chapel," of which mention was made in our June number.

Such opportunities are presenting themselves with increasing frequency. To-day perhaps they constitute the *marked* feature of our work. Our schools have been closed for the season; and now we are anxious to make, during the summer vacation, the best possible preparation for the coming Autumn. And we need help for objects, for which we are reluctant to draw from our over-burdened Treasury.

1. *We need furniture for school-rooms.* Hitherto we have prosecuted our work in the most primitive style. Not only have the rooms themselves been poorly fitted for the purpose, but, in a large majority of instances, rude benches, oftener without than with backs or desks, were all that could be afforded. For school-houses, we have already secured or are hoping to secure, we need the fixtures and furniture, that are found to be so comfortable and necessary at the North. To our apprehension, the sum necessary for such a furnishing of a school-room—say from $100 to $300, according to the size of the room—could hardly be invested in what would secure more comfort and profit.

2. *School houses must be provided; with quarters for teachers* The abandoned houses and buildings, hitherto occupied, have been, or are to be, restored to their rebel owners. If we would prosecute this work successfully, we must make the impression on both the Freedmen and the whites, that we are in earnest, "enlisted for the war," and mean to make it so far permanent as this; that we propose to continue it till others shall take it up. School-houses and Teachers' quarters must be secured. Government may afford some aid, in the form of sites or some building no longer needed for government uses. The colored people will help. But after all there will be needed much Northern assistance. We need for this purpose, dependant on the location, sums varying from $1,000 to $3,000 Can those, to whom God has given means and largeness of heart, make a better investment, or one promising a large and quicker return? Can they identify their interest and their *names* with a more worthy object?

3. *Normal Schools.* Those people must be made self-supporting and self-educating as soon as possible. With a world to be evangelized, American Christians must linger in their own country no longer than is necessary. And yet from this generation of Southern whites no adequate provision for the education of their former slaves can be expected. We must do it, or the Freedmen must be encouraged and fitted to do it for themselves. The most promising must be prepared to become teachers of their own people. For this purpose Normal Classes may be formed, of the more advanced scholars, in schools already established. For the want of a better, this must be the plan at first adopted. But a better plan would be to endow schools largely for that express purpose. Such institutions are wanted now in Central Georgia, Eastern Virginia, and other states. For

these purposes from $30,000 to $50,000 should be early appropriated.

Has the Church, have our Christian communities, no Vanderbilts, no millionaires, no men of large resources, who can see and improve, in some one of the above methods, this GRAND OPPORTUNITY?

In the above article we have stated, in general terms, some providential facts and features of our work and the opportunities which they not only afford but press upon our attention. In the two following letters we have specific cases which not only present their own particular claims, but afford examples of large numbers of such opportunities; concerning which we shall be very glad to give any necessary information to those who may be moved to consider them.

From Rev. E. P. Smith.

MEMPHIS, TENN., July 5, 1866.

To the Secretaries of A. M. A.

DEAR BRETHREN,

The riots and burnings have made a new high school building a necessity for work in Memphis.

I have spent an entire week prospecting this city for the lease of a suitable lot. Ground rents are very high—some 12 or 15 per cent. of the purchase price. We cannot erect the building needed short of $5,000. It seemed, therefore, very bad economy to pay such rent, and then, at the end of ten years, having paid for the lot once and a half, to be obliged to abandon both lot and improvements. I decided, therefore, to buy, if a lot at all within reach could be found. Fortunately, and to the surprise of all our friends in Memphis, I got a fine lot very favorably located at $20 per front foot. The least rent for such a site would have been $3 to $4 per foot per year. In these circumstances I concluded to buy, instead of leasing, to the extent of 118 x 66 feet, enough for a Chapel and High School building and a Mission Home. This latter, the Home, is a new item in our expenditures for Memphis. We cannot rent a house that will accommodate our missionary and teachers short of $1,200 a year. The House will cost $3,000, perhaps $3,500; not more. Could we afford to *rent* at $1,200, and, in three years, pay the price of a house, and have none? I think not. The Home, then, for financial reasons, and in other respects, is essential to success. To have a local habitation is an immense gain.

A School building with two stories 45 x 55 will serve as school room for 600 pupils and a chapel for our mission work. It will cost when furnished at least $5,000. For this Gen. Fisk appropriates $2,500. Now we have the figures of our necessities in Memphis. Lot, $2,360; House $3,500; balance on School-house and Chapel, $2,500. Total in round numbers, $8,500! Is not this expenditure, this year, wise and economical, compared with the same amount expended in ground and house rent for five years, when we should be left without a Home and without a title to the bottom of our School building? Besides, we must remember the bargain at which cash procured these lots, and that property held for school and religious purposes is not taxed in Tenn. So we have the use of this property and an inevitable annual rise on the lots without expense, except the interest of their cost.

But this present outlay of $8,500—how can it be met? In one of two ways, I think. There must be some good man who means to do a good thing for the colored people before he dies, and who, perhaps, on reading this, will say: "That is a wise and economical investment—a good thing to do for Christ and His poor. Do it in my name." Or, perhaps, he will assume the Mission Home: or will put up the Chapel and School building: if some one will do the other. Another way is for some one, two or three good men, who cannot afford the investment outright, to

give us a loan for a term of years. We can make such a loan entirely secure by the treasurer's note and a first-class mortgage on lot and buildings, protected by insurance. Will not this statement of facts make its own appeal to those who have money at command either for gift or loan? I will not believe otherwise, until after this Magazine has been in the hands of your readers two weeks, and no voluntary answer has come to your office. Time is of great moment to us. We want the buildings by Sept. 15th, and lumber and labor can be contracted for now ten to fifteen per cent. cheaper than in the Fall months.

Memphis is a very important point to hold and man with a religious and educational force. It is the Gate City to the So. West. Its influence, I believe, is felt over a larger territory than any other city in the Miss. Valley. To West Tenn., Arkansas, Miss., and North Louisiana and North Alabama it has a metropolitan position. What is done here for the colored man, in a very important sense, is done for him all over this territory.

The work already done by Northern benevolence in Memphis has had an immense influence on the minds of the citizens as to the fact that the negro can and will be educated. They are accepting it here as in Nashville; and in a few years a low grade of public free schools for all will probably be established in Tenn. But this in no way lessens the importance of the proposed high school, but immensely increases it. It will be many years before the State will afford a school of the grade we intend this to be, and then the teachers for those common schools must come from the natives, and must be put into training at once. We could to-day put one hundred colored teachers at work where we have one.

Tenn. will only lead other states. Already the Memphis leaven is working in Miss. and Arkansas. The Baptist pastor, the Rev. Dr. Ford, who at a Bible meeting a few months ago expressed his gratification at the large distribution of the Scriptures among the colored people, because (as he said) they would learn in it what a blessing they had lost in Slavery(?) went to Hernando, Miss., a few Sabbaths since, and helped to organize a large Sabbath School of colored children. That terrible negro massacre of May was, I believe, the hardest dying throe of Slavery in Memphis. From this time the education of colored people is not only to be allowed, but more and more encouraged, and the lead of Memphis will be followed by very many towns and communities in the Miss. Valley. For all this work our School may be a central power, and when others are ready to take up the Normal and High School work, *ours may, and probably will, grow into a College.* Whose name will it bear? Or better still, who, in the Last Day will be recognized by these thousands and tens of thousands, educated and ransomed ones, as their large hearted friend, and the faithful steward of their Savior?

From H. S. Beals.

BEAUFORT, N. C., June 25, 1866.

Now let me talk freely about the re-erection of this building for the purpose named. We need it, the full original size—65x44 feet, with basement added, to meet the wants of the present population. This house will be the first public school edifice ever erected in the city. We hope it will stand for generations, a monument to the instinctive aspirations of the ex-slave for a higher eminence in the world of letters. We are anxious that it should be finished in a neat, appropriate style. We have all the material on the ground for foundation, frame, roof and one floor, with nails and windows on hand, with which to finish the building, and money enough to purchase the siding. Here ends our ability for the present. Where is to be obtained Five Hundred Dollars with which to purchase lime and lumber to finish the inside of the

building with seats and desks for five hundred children? From whence the means to purchase a bell, to call these dear dark children to their morning prayer, to chant the glad hallelujahs to the resurrection of a race to intellectual life? The whole South is sick—morally—socially—it must be resuscitated—regenerated. I believe God has decreed it, and the medicine must come out of the hearts and pockets of men. It will take millions of prayers and millions of dollars. At every cry that comes to me for help, either from their physical, moral or spiritual natures, I say: God give me a thousand tongues to plead for this suffering people. Their elevation will lift up the white race. I see the leaven working. The dry bones are beginning to move through this whole charnel house of intellectual and moral death. And I believe God, in his providence, will furnish the material for this great work.

SOUTHERN FEELING.

As one page, or feature, of the present historic times, it may not be altogether uninstructive to place on record some of the utterances, that now and then appear in the Southern Press, concerning the ladies who go to teach the Freedmen. Not content with the damning crime of keeping the negro in ignorance, making it by statute, a penal offense, to be punished with heavy fines and long imprisonment—or oftener capital, by the code and court of Judge Lynch—to teach a slave to read even a single page of the Bible, when, with some show of dreadful reason, they could plead the necessities of their fearful system, they now show how deeply "the iron of Slavery has entered their own souls," by their fiendish malice towards those who, at great personal sacrifice, are trying to supply their lack of service—to undo the terrible mischiefs of their former wickedness. With rare exceptions, our teachers are treated by the Southern whites with complete social ostracism. Instead of the friendly call at their homes or recognition in the streets, they encounter at best the averted eye and silent contempt, if they are spared the words of blackguardism, or that feminine accomplishment, peculiar to Southern gentility, of "gathering up their skirts," that, in passing, their dresses shall escape the hated contact.

In rare instances have our teachers been able to find board in white families, for the reason, that public sentiment sets so strongly against them, that even those, who may be comparatively friendly themselves, or who would be glad to do it for the money, are afraid. One of our mission families in Virginia, was compelled to forego the use of meat for weeks, because the Freedmen was not able to furnish it, and the whites had no meat for "nigger teachers."

We have intimated that there are exceptions. There are. We trust they will increase. Down in Norfolk, two of the leading clergymen welcome those very "school marms," the Editor so berates in the extract below, as they do also that Northern aid we are rendering, (thus doing what they cannot do) and bestow on one of our schools the, no doubt, merited compliment of being the best school, white or black, they had ever visited.

But the general *animus* of the South is well expressed in the following extracts, we clip from Southern papers. And it seems to us, they clearly indicate,

1. That the Freedmen's Bureau is still a necessity;

2. That, if as one of the Editors phrases it, their "former masters" are the Freedmen's *only* "natural protectors," their case is a bad one; and

3. That the North has here a work on its hands of no mean dimensions and probably of no brief continuance.

The following is from the leading editorial in the Norfolk *Virginian* of July 2:

THEY ARE GONE OR GOING.

Our grief knows no bounds—our eyes are two fountains from which rivers of tears flow continually and refuse to "dry up," but roll down our innocent nose with increasing volume. We are, like Calypso, inconsolable—and we mourn in a spirit of abject despair, that refuses all comfort; for hope has died within us. The only joy of our existence in Norfolk has deserted us. The negro "school-marms" are either gone, going, or to go, and we don't much care which, whereto, or how—whether it be to the more frigid regions of the northern zone, or to a still more torrid climate; indeed, we may say that we care very little what land they are borne to, so not again to "our'n" even though it be that bourne whence no traveller returns. Our grief at their departure is, however, lightened somewhat by the recollection of the fact that we will get rid of a most abominable nuisance; and here the theory of compensation comes in to compensate and console us, and dry up the fountains of our tears.

Our only fear is that their departure will not be eternal, and like other birds of prey they may return to us in season, and again take shelter, with their brood of black-birds, under the protecting wings of that all-gobbling, and foulest of old fowls, the well-known buzzard yclept Freedmen's Bureau.

In all seriousness, however, we congratulate our citizens upon a "good riddance of bad baggage" in the reported departure of these impudent missionaries. Of all the insults to which the Southern people have been subjected, this was the heaviest to bear. It was the refinement of torture. It did not draw our flesh off the bones as with hot pincers; nor did it stretch our muscles on the rack, and fill our whole physical system with aches and pinches; but it was the more refined torture of an insult to our pride of manhood and our feelings; it was heaping coals upon our mental anguish—to have sent among us a lot of ignorant narrow-minded, bigoted fanatics, ostensibly for the purpose of propagating the gospel among the heathen, and teaching our little negroes and big negroes, and all kinds of negroes, to read the Bible and show them the road to salvation, just as if we were Feejee Islanders and worshippers of the African Fetish gods, snakes, toads and terrapins; but whose real object was to disorganize and demoralize still more our peasantry and laboring population. In this way they have done incalculable mischief. Had they confined themselves merely to teaching the objects of their idolatry the rudiments of our English education—to read, to write, and to cypher, (which is more trouble than they take with the children of their poor white neighbors at home,) we might have let their impudent assumptions pass with the contempt of silence; but they failed to confine themselves to these harmless objects, and at once set to work assiduously to array the colored race against their former masters and present natural protectors.

And the people of Norfolk have submitted to all of this,—to this terrible indignity, without even a murmur. Was ever such respect shown for women, for order, for peace, for obligations imposed by the adverse fortunes of war? Would any other people—would the citizens of any of the Northern States—have allowed themselves to be so foully insulted? Had the South dared to send missionaries among them to teach their ignorant masses to read and to write, and instruct them in the duties of Christianity, their indignation, we opine, would have been manifested in some more striking manner than by a formal protest in words. We care nothing for these school-marms, nor how much knowledge may be crammed into a little negro's head; but it is the iron of the insult which enters gratingly into our souls, and like the clanking of Mr. Davis's chains, forces us to cry out 'Oh! the shame; oh! the shame."

We trust, now that the negro schools have had their annual examination—which came off with all the adjuncts of music and declamation, and Bureaucratic grandeur—and that they are to have a summer vacation, that we have seen, or soon shall see the last of these impudent women, who have done us so much harm, and that their return to these latitudes may be postponed indefinitely. We have plenty of material, native of the South and to the manor born, to make teachers for these colored schools, and who can instruct them aright, too, in the duties of their station as well as in the less important rules of English syntax and natural philosophy.

We hail with satisfaction the departure of these female disorganizers, and trust no favoring gale will ever return them to our shores, and that their bureau and other furniture may soon follow in their wake.

The thrill of horror at the Memphis massacre still lingers, and we can better appreciate what the Memphis *Avalanche* says in connection therewith in the following extract:

"Another lesson has been taught the white fanatics. It is that we want none of their 'school-marms' among any of our population, white or black. It is said they have all left in a great fright. A happy riddance we have. They were nuisances. Women, who could come down South to teach negroes, are unfit for any but negro society. The South never learnt anything from New England. The Pharisaical religion, the morals, the 'isms' of that land of hickory hams and wooden nutmegs have never obtained foothold among us, and never will. These 'isms' are sprouts to be planted among us by these 'school-marms,' and the South will rejoice when the last one has left us."

PER CONTRA.

In the above we have the dark and repulsive side of the picture, that, which now unfortunately constitutes the too general aspects of Southern thought and feeling. There are however, as intimated, other and more encouraging demonstrations of returning sanity and juster views of the situation, and what the exigencies of the times require. The number is increasing, who see the wisdom, if not the justice, of giving their late slaves, now that they are free, that education which their own interests and safety require.

In the following extracts from secular papers expression is given to those views and feelings:

From Charleston Daily News.

THE CHARLESTON COLORED SCHOOLS.

Through the politeness of Mr. REUBEN TOMLINSON, "State Superintendent of Education," we received an invitation to be present at an examination of the colored school, in the Normal building, on Thursday afternoon, May 31. We arrived about half-past three o'clock, and found the large centre room on the third floor, where the exercises were to come off, already filled with children, teachers, invited and volunteer visitors. The hall was crowded with civil and military, ladies and gentlemen, black and white, great and small, male and female; all in perfect order and in the best of humor—expecting to be amused, and determined to be pleased.

Among those present we recognized Generals Devens and Scott, Surgeon DeWitt, Mr. Tomlinson, Mr. Sawyer, Mr. Geddings, Hon. Geo. A. Trenholm, Rev. C. P. Gadsden, Judge George S. Bryan, and Dr. R. Lebby. Various missionaries, military officers and civilians, from the North, also assisted on the occasion.

The upper tendom of colored Charleston was out in full force. Their handsome intelligent faces, and really elegant dress presented a very fine appearance. In courtesy and native refinement, they are far in advance of the upper ten of many cities it has been our good fortune to visit.

The scene was novel; colored "exhibitions" in Charleston are still in their infancy. But what offered the greatest attraction to our best colored society is the fact that the Normal School i the *recherche* seminary, to which all the aristocracy send their children. This school is supported by the American Missionary Association of New York. Rev. F. L. Cardozo is the Principal. He is assisted by a corps of twenty teachers, ten of whom are from the North, and the remainder colored natives of Charleston. Mr. Cardozo is also a native of this city, where he received his primary education. He a terwards finished his studies at the University of Glasgow.

This school has about 1000 pupils; average daily attendance 800. These are divided into three departments and 20 classes. The studies comprise the entire range of elementary branches, from the English primer to the Latin grammar. The institution was opened under the present auspices in October, 1865. Tuition free, the children paying for their books only.

About three fourths of the scholars are freedmen, the remaining fourth (comprising the more advanced classes) is comp sed mainly of those who were born free, and who now constitute an aristocracy of color. This school must not, therefore, be considered as giving a fair average idea of colored education in the city. The first class of girls, we learn, are under charge of Miss Weston, and some of them have been her pupils for five or six years. It is the design to make this a Normal School for the education of teachers, and the best material only has therefore been retained, as far as practicable, and the remainder sent to other schools. Thus in some of the classes scarcely a single pure black is seen. The greater number of scholars in the more advanced classes are very fair—all hues are represented from the pale-faced Caucasian to the shining ebony of the native of Dahomey.

They were all very neat and clean, well dressed, and bore themselves throughout the exercises with great credit to themselves and their teachers. Mr. Cardozo is evidently a good disciplinarian—fully appreciates the value of system, and by having everything reduced to method, has accomplished much in a brief period of time.

The reading was very satisfactory. Tennyson's "Charge of the Light Brigade" was well rendered by the first class of girls; all reading together, yet distinctly and intelligibly, and with admirable emphasis. One of them afterwards read the "Psalm of Life," to the evident admiration of all present. Her self-possession, under the circumstances, was truly remarkable.

Patrick Henry's celebrated speech was very well given by another boy, later in the evening. While the elocution may not be perfect, it was certainly very good, and reflects much credit on the patient efforts of the teachers.

We take great pleasure in recording this interest everywhere manifested in behalf of the education of the colored people. No small credit is due for all this to the much-abused school-marms, for the self denial and philanthrophy which induced them to leave their much vaunted and beloved New England, and visit this benighted Southern land, illuminating the night of our barbarism by the light of their countenance.

It should be remembered, moreover, that

this serious step is not usually the result of the evanescent dream of young romance. By no means. Those who engage in this important and laudable missionary work generally are ladies of riper years, who may be supposed to have well counted the cost of the venture.

Preaching to the heathen, instructing and civilizing them, appears an innate passion with the pious descendants of the Pilgrims. Fortunate they to find the *parties infideles* brought almost to their very doors. Here they can gratify their holy zeal without incurring the danger of a long sea voyage, or the disagreeable predicament of being incorporated with a Sandwich. What a pity our tropical climate and its concomitant epidemics make such sad inroad upon their health and spirits; and we do not think that, in our selfishness, we ought to insist on their remaining here any longer than the present month. All the meteorological signs concur in predicting a sickly season.

We regret the necessity of this Hegira; for we can ill spare these Plymouth pilgrims of progress. There are some among us it is true, who are either so ignorant or prejudiced, as to suppose that Southern ladies are the equals of these accomplished Northerners. Such is not our opinion. No Southern lady can impart that assurance and self-confidence, which we saw cropping out on all occasions among the performers at the late exhibition. We might enumerate other differences, but want of space compels us to bring our long school account to an abrupt close.

COLORED SCHOOL.

The following extract from an Evansville (Ind.) paper may require a word of explanation. The habitual readers of this Magazine may remember that, for some two years before the War, we have had a colored school in that city, designed mainly for those who had been driven from other States. For seven years Miss Johnson, of Massachusetts, has labored nobly, efficiently and successfully. She now retires from the field, and this is an account by an outsider, of her closing examination. We may find room for her closing Report in our next number:

The examination of the colored school of this city, taught by the Misses Johnson, came off yesterday morning. We regret that we had not time to attend during the entire examination, but the exercises after recess well paid us for going. During the term these ladies have had registered two hundred and seventy-three scholars. There were, at the examination, one hundred and fourteen, ranging in ages we should judge from sixteen to five years old. There were quite a large number of visitors, both white and colored, in attendance, who, we are sure, were greatly delighted with the examination, and some we heard speak were most enthusiastic in praise of the entire school, and especially of the excellent teachers, who have braved public opinion and labored quietly, earnestly, faithfully and assiduously to elevate the offspring of an unfortunate race, long held in bondage and the chains of slavery. We do not think there was one present at the examination but felt grateful in his or her heart towards those excellent ladies for the noble work they had accomplished. How much better that this unfortunate race, which has been thrown amongst us, not by their own will, should be educated and taught lessons of virtue and truth, than still to remain ignorant and degraded, fill our jails and poor houses, and prove a blighting and withering curse upon society, as in the days of slavery. Again we say that those ladies should feel proud of the noble work they have accomplished already, and our people ought to feel grateful to them for giving a right direction to the minds of a class of population that otherwise would have remained in ignorance.

The scholars were examined in Reading, Spelling, Geography and Arithmetic. The class in Geography recited from the maps of the States, N. America, S. America, Europe, Asia and Africa, failing in but few questions during the entire examination. The questions were answered with a promptness and readiness that was in the highest degree commendable, while in Arithmetic the class was quite as good. Of course a great deal could not be expected of those scholars, who have never had the advantages of parental training; consequently, those who attended, were astonished at the rapid progress they had made.

The reading and spelling were excellent. The Misses Johnson must have labored hard to train the minds of those pupils so successfully. During the examination the exercises were interspersed with singing and declamations. One little boy, not exceeding six years old, declaimed a piece of five or six verses perfectly. Another, a piece entitled "God's Time," was declaimed by a boy about fourteen years old, and another, "Are we yet Free," by a boy about ten years old. There were several songs sung, in which the taste of the colored race for singing was fully exhibited. One, suited to the tune of "Dixie," entitled "What will be done with the lazy Scholar," pleased the visitors well. We do say that those ladies deserve great credit for what they have already accomplished, for which they ought to be well repaid.

JOHN BRIGHT ON EDUCATION.

Among the three foremost men of England is the distinguished individual whose name stands at the head of this article. He lately delivered an address before a Sunday-school conference in Rochdale, in which he urged the importance of universal education, citing the example of New England in support of his views:

"Mr Ellice, the very eminent member of the House of Commons for Coventry, traveled in America, as he had done two or three times before, very near the close of his life, some six or seven years ago. He visited Canada and the United States; and, in a conversation which I had with him after his return, he said that in those New England States there was the most perfect government in the world, there was the most equal condition, and most universal comfort amongst the people; and he said that the whole population, he believed, were more instructed, more moral, and more truly happy than any other equal population had been in any country or in any age of the world. [Cheers] The whole of this is to be traced, not to the soil, not to the climate; but it is to be traced, I believe, to the extraordinary care which the population, from the days of the Pilgrim Fathers until now, have taken with every child, boy and girl, that they should be thoroughly instructed, at least in the common branches of learning. [Hear, hear.] The census shows that, speaking generally, there is scarcely to be found one person, one native American certainly and you could not find one out of many hundreds in the New England States, who cannot read and write. [Hear, hear.] Now the influence of those states is enormous. Though only small states, containing not more than one-tenth of the whole population of the American Union, yet the influence of their opinions is felt to the remotest corners of that vast territory. [Hear, hear.] In New England they consider their plan as the only plan. They have tried it for two hundred years. Its success is beyond all contest—it is absolutely complete. [Hear, hear.] There is nothing like it that has been equally successful in the world. And what our Puritan ancestors have done (I know they were our ancestors, as well as theirs) in the States, if the people of England had the sense to comprehend their true interests, they might compel to be done in the country in which we live. [Loud cheers.]"

For the great work of Southern Regeneration we are striving to establish and sustain that same potent agency, which, in Mr. Bright's esteem, has done so much for New England. To the substantial correctness of his estimate, even if we admit that he has put the case pretty strongly, there will be a general assent. Are we not then presenting a claim of obvious validity and strength when we ask those, who have reaped the rich advantages of such a policy and system of education, to give their sympathy and support to an enterprise that aims to compass similar results by similar agencies, educational and religious?

ODE (INTEGER VITÆ).

WORDS BY J. S. DWIGHT.

1. Manly and gentle, pure and noble-hearted,
Sweet were their days of peaceful youth and beauty,
Sweeter than peace, or days, or years, is Freedom;
Thought our brave heroes.

2. War's wild alarm drove sleep from every pillow,
Slavery, rampant, stalked athwart the broad land!
Prompt at the call of country and of duty,
Flew the brave heroes.

3. Darkly the clouds hung o'er a doubtful conflict;
Out shone the rainbow,—LIBERTY TO ALL MEN!
Lo! now a country grand enough to die for!
Peace to our heroes.

4. Rear we for them no cold sepulchral marble:
Fresh in our hearts their very selves are living,
Dearer and nearer now, ever loved and cherished,
Risen in glory!

Those, who were at the Congregational Reunion at the Plymouth Church, last May, will long remember the singing of the above hymn, by the choir of male voices; how grandly it was rendered and how enthusiastically encored. Its sentiments seemed to wake up a response in every heart. But if we have

"Now a country grand enough to die for"

and can say and sing of "our heroes."

"Fresh in our hearts their very selves are living;"

is it not a cheap kind of enthusiasm or patriotism we exhibit, if we have nothing to do, or give or sacrifice for what "our brave heroes" fought for so bravely and died for so heroically?

American Missionary.

NEW-YORK, AUGUST, 1866.

SPECIAL NOTICES.

The notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition, to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc.

OUR WORK AND ITS NECESSITIES.

The work, which the providence of God has thrown upon this country, and especially upon Christians in it, in behalf of the Freedmen, is great beyond expression, and its importance is yet but feebly appreciated even by those personally engaged in it, though by many their measured language in relation to it, seems like hyperbole.

While thus stating our sober conviction of the magnitude of this responsibility, we should do violence to our own feelings, and injustice to thousands of noble christian men and women in this country, and many in other lands, should we fail to recognize the fact that they have so generally, cheerfully acknowledged their obligations to it, and so liberally contributed to its support. Through their liberality we have been enabled to do something to relieve the immediate wants of multitudes of suffering ones, and to furnish educational advantages and religious instruction to tens of thousands, and have thus prepared the way to reach yet other multitudes, with the blessings of letters and the Gospel of salvation. The work this year, though prosecuted in the midst of many difficulties,—the new manifestations of the old intense slave-holding spirit, the general aversion, and in some cases, violence to our teachers, and the brutal treatment and murder of Freedmen, and officers of the Bureau,—has yet been eminently prosperous, and the intelligent opinion of all unprejudiced minds is, that the Freedmen of the South have done far better than could have been expected: that their progress in learning, in habits of industry, their improvement in thrift and economy, and their readiness to yield to religious instruction, are beyond general expectation, and would be creditable to any people placed in the midst of so many and so fiery trials.

This is the general testimony of the more than three hundred Missionaries and Teachers we have had scattered through the entire South, and their universal cry is for means to enlarge the work, that they may now lay the foundations of many generations, and give such permanence to the work, as will, with the Divine blessing, make its progress sure, whatever opposition may arise, or whatever hindrances a wrong policy of reconstruction may throw in its way.

The developments of Providence clearly indicate the expediency of early, liberal, expenditures for the establishment of higher and normal schools, and for the permanent organization of christian churches. The work is too great for us; its magnitude is appalling, and we should sit down in despair, but for our trust in God, and our firm belief that He will overrule every adverse circumstance to multiply the exertions, quicken the zeal and direct the faith of those engaged in it.

We are now struggling with an exhausted Treasury, with a certainty that a hundred thousand dollars ($100,000) could be wisely used during the next three months for the purposes indicated, and that the larger part of it must be realized by us, or the work in behalf of humanity which we have undertaken as the servants of Christ and of the Church, and at their direction, will be greatly marred.

Below we have said a few words to Congregationalists in behalf of the fulfilment of the recommendation of their Council; but the work is not theirs alone,

and we entreat the churches and friends, of other denominations, not to slacken their hands, nor diminish their efforts, but rather be stimulated by the contributions of Congregationalists to our cause.

If every friend of the Freedmen, every evangelical church, congregation, and Sabbath school, every auxiliary and local committee, will contribute to this work, their funds will be advantageously used in its prosecution, and, with the divine favor, bring blessing on the Freedmen, on themselves, and on the whole country.

Brethren and Friends, the cause under God is yours. Shall not the work be done, the means joyously and promptly supplied?

TO CONGREGATIONALISTS.

The National Council of Congregationalists, that met in Boston in June, 1865, recommended to their churches to raise for the Am. Miss. Association, the ensuing year, the sum of $250,000, to be used for its work among the Freedmen.

The Executive Committee had such confidence in the responses of the churches to this recommendation, that they made this sum the basis on which to appropriate the expenditures for the year.

The fiscal year is now drawing near to its close, and all parties are looking with some anxiety to the results. For their information we desire to state, that the cash receipts, in nine months and eighteen days already past, have been $186,500, leaving $63,500 to be raised in two months and thirteen days, to enable us to realize, from all sources, the sum we were encouraged to hope for from the Congregationalists ALONE, and which is necessary to complete our first plans without injustice to Missionaries, teachers and others, or injury to the Association.

If the recommendation of the National Council had been promptly and universally carried out, the Association would have been able to do much more for the Freedmen, and now be in funds to complete successfully the work of the year. As it is, about half of the churches have yet to be heard from, and this delay in their action is causing serious embarrassments to the work, and doing injury to the cause. We hope that all the churches, whether strong or feeble, who have not already responded to this call of the Council, will immediately do so, and that their ministers, officers, and leading members will fully recognize the claims of the Freedmen, so largely and so providentially thrown on them and on us, and will thus become partakers with us in the blessing attending this work.

The Congregational Council enjoined each of the several societies named in their report "to adopt the most efficient means in its power to secure the sum proposed as its quota of the $750,000." This we have endeavored to do, and we hope that the churches which have not already contributed are making preparations to do so, but the necessities of the work are so great, and so pressing, as to compel us to ask immediate and liberal action.

TESTIMONIES OF RELIGIOUS BODIES.

The friends of the Freedmen are sometimes in doubt as to the channel through which their benefactions shall flow to those they would benefit. To such the American Missionary Association presents its organization as an agency well adapted, by its origin, its history, and its very general endorsement by religious bodies, to be the representative of the christian philanthropy and patriotism of the North, in the work of elevating and fitting them for the new position they are to occupy. Being the first to enter upon the work, and having successful schools in fourteen States and the District of Columbia, we believe that we present facilities for its efficient and economical prosecution, that cannot be equalled by smaller and distinctively denominational bodies. Our policy is thus set forth in our last Annual Report:

"In the prosecution of its work among the Freedmen, the Association sends ministers, missionaries, and teachers among them. It commissions no teachers that are not members of some evangelical church, and in all its work it endeavors to win men to Christ. It gives clothing as a gift from Him; it establishes day schools in His name, and it multiplies Sabbath schools and night schools that Christ may be taught. But while it is thus evangelical it is not sectarian. Its standing proffer to all denominations of evangelical Christians is that they may send, through its channels, and with its facilities for reaching the people, their own ministers, missionaries and teachers, chosen and supported by themselves, and under our commission, to teach and preach and found churches, if God shall so prosper them, according their own denominational forms and doctrinal belief, untrammeled by us. In the disbursements of the *general* funds of the Association no discrimination is made among evangelical churches in the selection of teachers; and in our schools are found, working most harmoniously together, Methodists, Baptists, Orthodox Friends, Reformed Dutch, Episcopalians, Presbyterians and Congregationalists. Three religious bodies, the Wesleyan Methodists, Free-will-Baptists, and Congregationalists, have selected us as their special instrumentality for reaching the Freedmen. The funds thus committed to us will be sacredly and impartially used according to the design of the donors."

From the large number of endorsements by ecclesiastical bodies we quote the following:

THE BOSTON (CONGREGATIONAL) COUNCIL

recommended that the churches, thus represented, should raise for

"The American Missionary Association—which, by its past fidelity to the rights and spiritual interests of the negro race, and by its evangelical character and comprehensive plans and labors for the education and religious instruction of the Freedmen, is providentially prepared for the great work of their evangelization so suddenly thrown upon the Christian people of the land—$250,000 *the present year.*"

The Committee on Benevolent Societies thus reported to the same Body:

"It may be well for this body to say that the American Board of Com. for Foreign Missions, the Am. Home Missionary Society, and the Am. Missionary Association have the confidence of our churches, and have been accustomed to receive and disburse most of the charities intended to subserve the ends for which these Societies were formed" . . and, as the Am. Miss. Ass'n. has undertaken this work [for the Freedmen], we are happy to say that, in our judgment, there is no existing organization which has better adaptations to the successful performance of it."

CONGREGATIONAL UNION OF ENGLAND AND WALES.

At the meeting, October 1865, at Bristol, the following Resolution was unanimously adopted: "That it be recommended to the Congregational Churches of England and Wales to make collections for the lately emancipated Freedmen of America, if possible, on the second Sabbath in January next; and that the amount contributed be sent to the chairman of the Union for the present year, or to the Secretary, Dr. Smith, to be transmitted to the selected organ of the Council of the Congregational Churches in America." That Council has chosen the American Missionary Association as its organization for reaching the Freedmen.

UNITED PRESBYTERIAN CHURCH.

At the meeting of the Synod, May 1866, after a presentation of the claims of the American Missionary Association by the Rev. Drs. Patton and Holbrook, a Committee, appointed subsequently, reported a form of appeal in behalf of the work of the Association among the Freedmen, and the Synod directed "that this paper be remitted to the same Committee to have it printed and circulated among the Congregations of the Synod; also, recommend that the general collection, in behalf of the cause advocated by those brethren, be made on some Lord's day in the end of June next, or the beginning of July, and transmitted without delay to the Synod's Treasurer."

FREE CHURCH OF SCOTLAND.

At the Session, June 2, 1866, the following action was had:—

"Rev. Dr. Patton, minister at Chicago, was heard upon the subject of Freedmen in the

United States of America. Rev. Sella Martin, minister of the 3d Presbytery of New York, was also heard on the same subject.

Thereafter the General Assembly adopted the following deliverance, viz. :—The General Assembly have heard with the deepest interest the account given by Dr. Patton and the Rev. Sella Martin of the proceedings of the American Missionary Association on behalf of the Freedmen in America, and commend it most earnestly to the prayers and liberality of the people of this church."

THE CHURCH OF SCOTLAND,

In the Assembly of May and June 1866, passed the following minute:—"That the Assembly, having listened with profound interest to the statements of the Rev. Dr. Patton and the Rev. Sella Martin, concerning the physical, intellectual, and religious wants of four millions of Freedmen in the United States of America, and the work of the American Missionary Association, on behalf of the Freedmen, and being impressed with the peculiarity of the case, as calling for the sympathy and aid of the whole Christian Church, return their thanks to the Rev. gentlemen for their addresses, assure them of the Assembly's fraternal and Christian regard, and warmly commend the American Missionary Association, in behalf of the Freedmen, to the sympathy and assistance of the members of the Church of Scotland. And further, that Mr. A. T. Niven, Treasurer of the General Assembly's Committee on correspondence with foreign churches, be requested to receive and transmit any contributions for the aforesaid Association."

SYNOD OF THE CANADA PRESBYTERIAN CHURCH.

"The Rev. Mr. Magill, Agent of the American Missionary Society, addressed the Synod at the sederunt on Saturday morning, with special reference to the work of that Society among the Freedmen in the Southern States. The Synod appointed a Committee to consider the subject and draw up a minute for the adoption of the Synod. At a subsequent diet the Synod, on the report of this Committee, expressed its thanks to Mr. Magill, and agreed to recommend the Society represented by him as a suitable channel through which the liberality of the people might reach a people previously oppressed."

Resolution passed by the State Convention of Congregational Churches at Newbury, Vt., June 20, 1866:—"Whereas, this Convention, at its session in 1864, commended the A. M. A. and its work to the confidence and generous aid of all our churches; and the National Congregational Council one year since passed a series of Resolutions in its favor, recommending it as an organization which has no superior in its adaptation to work successfully for the Freedmen, and that $250,000 be raised for its use the year ensuing—only a part of which has been furnished, while the whole is greatly needed; therefore, Resolved—

That in the opinion of this Convention, it is exceedingly important that our ministers and churches should concentrate their contributions for the benefit of the Freedmen, and pay them over to the A. M. A., and not suffer them to be turned aside by the agents of any of the numerous organizations professing to have mainly the same object in view.

Action of the General Synod of the Reformed Dutch Church, June 12, 1866. Rev. P. Van Cleef, D.D., offered the following Resolutions, which were adopted:

"*Resolved*, That the Synod have heard with pleasure the interesting statements of the Rev. Mr. Jocelyn in reference to the work of missions and of education at the South by the Society represented by him.

"*Resolved*, That if the Board of Domestic Missions, in carrying out the directions of General Synod to occupy such fields as may be opened at the South, should receive funds for this special department, which they cannot judiciously expend through their own missionaries, they be authorized to appropriate such funds through the agency of the American Missionary Association.—*Christian Intelligencer*, June 21, 1866.

Minute of the General Conference of Congregational Churches of Maine, introduced by Rev. George E. Adams, D.D., and unanimously adopted, at Bath, June 27th, 1866:

"The Conference commend to the churches connected herewith, the American Missionary Association, as, on account of its long

experience, its excellent organization, and especially its care for the spiritual as well as the intellectual and physical wants of those on whose behalf it labors, the most appropriate and efficient agency through which to co-operate in efforts for the benefit of the Freedmen of the South."

OFFICIAL TESTIMONY.

It is not unfrequently felt that those engaged in our work look upon it with partial views and prejudices, ready to give their coloring to even the facts they observe and narrate.

It is well, now and then, to have the testimony of unprejudiced observers, who, with the calmness of official investigation, present the results of what they have seen and heard, in their tours of observation through the Southern States.

Of that character are the following extracts from a recent Congressional Document, sent by the President to the United States Senate, marked, Ex. Doc. No. 27. They are from the Inspector of Schools and Finances:

GENERAL,—In obedience to your special Order No. 84, appointing me Inspector of Schools and of Freedmen, I have the honor to report that I left Washington on the 6th day of October last, and traveled through all the States South, below Tennessee, and this side the Mississippi River.

* * * * * * *

My whole tour extended over four thousand miles of travel.

Going by land, I was enabled to see, along the line and by excursions into the interior and to the islands, much of the Freedmen's condition upon the plantations. I also went among the colored troops, as I could find them, in their various regimental encampments, or as detailed in companies, on special duty.

* * * * * *

The whole number of pupils in the colored schools of the eleven States lately in insurrection, including Missouri, Kentucky, Maryland, and the District of Columbia, up to the last date of reports, viz. December 1, is ninety thousand five hundred and eighty-nine (90,589); teachers, one thousand three hundred and fourteen (1,314); schools, seven hundred and forty (740). These numbers have increased rather than diminished, since the report.

The best schools in Virginia are at Hampton and Norfolk, and the adjacent plantations,* where the field could be occupied soon after the war commenced. Attainment in all the branches of a common education has been most commendable, and no abatement of zeal or slackening of progress is apparent among scholars most advanced. The higher classes are destined to go still higher if opportunity is offered them.

The whole number of colored childern under instruction at the present time in Virginia, is twelve thousand eight hundred and ninety-eight, in ninety schools. The reports of the State Superintendent are full and satisfactory.

In North Carolina a general desire for education is manifested everywhere. Said a gentleman to me, "I see constantly in the streets and on the doorsteps opposite my dwelling, groups of little negroes, studying their books." The aggregate for the state is 8,506.

In all parts of South Carolina, shools are multiplying, the whole number being forty-eight, not so large as might be expected, but some of them are immense in attendance. Two in Charleston, register over eight hundred each; and fifteen others in the State, from 120 to 372 each.

"GEORGIA having been under the same Assistant Commissioner, does not differ much in the work done or progress made from South Carolina. The best schools are in Augusta, Macon and Savannah."* There are in the State sixty-nine schools, with 3,600 pupils.

The total in Florida is thirty schools, 19 teachers, and 1,900 pupils.

In Alabama, very little as yet is done.

In Mississippi, there are now sixty-eight teachers, and 4,310 pupils.

Much has been done in Louisiana. A very efficient system of schools was inaugurated by Gen. Banks. In New Orleans alone, over 50,000 are reported as having learned to read, and they are more interested than ever in acquiring knowledge.

As I did not visit the States of Texas, Arkansas, Kansas, Missouri, Kentucky, and Tennessee, I will only give the general facts.

In Missouri, Kansas, and Arkansas, under the care of Gen. Sprague, there are 39 schools, 51 teachers, and 3,444 pupils.

*Nearly all these are schools of the A. M. A. [Ed. A. M.]

In Kentucky and Tennessee the last reports give 75 schools, 264 teachers and 14,768 pupils.

At Nashville, a square of land has been purchased by Northern Associations [A. M. A. and Cin. F. A. Com.], for $16,000, on which a high school building has been erected for teaching the children of Freedmen in all the higher branches. It is expected that this institution will equal in its advantages, the best schools of the same class in New England. The building was dedicated on the 9th of January last, and has now 1,100 pupils. A Normal department is attached, which will prepare teachers for elementary schools, throughout the whole State.

The Baltimore Association for the Moral and Educational Improvement of the Colored people, has sixteen flourishing schools in Baltimore, numbering (day and night) 1,957 pupils.

The American Missionary Association has five schools in Maryland, viz., two in Baltimore,* and three in the country, under the care of seven teachers. With their evening schools, and classes of older scholars, they have from 600 to 700 under instruction. All their schools are doing well.

In the District of Columbia there are reported 45 schools, 100 teachers, and 5,191 pupils.

From all the sources of information I am in possession of, I am confident that the number of those recently emancipated people, who have enjoyed educational advantages, since their freedom has been proclaimed, is *one hundred and twenty-five thousand.*

FINANCES OF FREEDMEN.

The Savings and Trust Company for Freedmen, chartered by Congress last winter, and placed under your advisement, has gone into successful operation in nearly all the States South, and promises to do much towards instructing and elevating the financial notions of the Freedmen. The Trustees and friends of the institution believe that the industry of these four millions furnishes a solid basis for its operations. Pauperism can be brought to a close; the Freedmen made self-supporting and prosperous, paying for their educational and Christian institutions and helping to bear the burdens of government by *inducing habits of saving* what they earn. That, which Savings Banks have done for the working men of the North, it is presumed they are capable of doing for these laborers. I was charged by you in my late tour with this subject, and can say that every where, privately and publicly, the Freedmen welcomed the institution. They understand our explanations of its meaning, and the more intelligent see and apprehend fully its benefits. Calls were made upon me at all the large towns, for branches of the bank. In fifteen of the more central places, viz.: Washington, Richmond, Norfolk, Newbern, Wilmington, Charleston, Beaufort, Savannah, Mobile, New Orleans, Vicksburgh, Huntsville, Nashville, Memphis, and Louisville, such branches were established. Most of them begin to make returns.

I here insert the Report of the Actuary, at the principal office in New York, of the business condition of the institution on the 31st day of January, and the amount done during the month.

Amount due Depositors December 31, 1865		$201,126,55
Amount of Deposits received at branches during the month of January:		
Vicksburgh	5,087.00	
Wilmington	902.44	
Norfolk	491.20	
Newbern	35.00	
Louisville	4,895.15	
Huntsville	390.22	
Memphis	620.00	
Nashville	4,259.96	
Washington	4,369.05	
Savannah	1,579.55	
Mobile	4,809.00	
Charleston	424.15	
Richmond	170.15	
Beaufort	498.20	28,531.07
		229,657 62
Less drafts paid depositors		54,704.90
Balance due depositors		174,952 72
Balance on hand at branches	17,132.43	
Balance on hand at New York	6 577 83	
U.S. securities at N.Y.	181,600.00	
		205,310.26
Surplus on books		$30,357.54

In addition to these statistics furnished by this Ex-Doc. we have the following figures, afforded by the different cashiers at different points, more recently as follow:

*These two are relinquished. [Ed. A. M.]

N. F. S. & T. Co.,
Branch Office
NORFOLK, Va., June 18, 1866.

The total deposits made by Freedmen in the various branches of this Savings Bank, during the month of March, were $118,839.62 For month of May, deposits are as follows: Augusta, Ga., $1,322.38; Baltimore, Md., 5,487; Beaufort, S. C., 7,370.20; Charleston, S. C., 8,343 50; Jacksonville, Fla., 2,571.99; Louisville, Ky., 12,781.27; Memphis, Tenn., 1,920; Mobile, Ala., 1,557.05; Nashville, Tenn., 4,165.30; Newbern, N. C., 182: Norfolk, Va., 7,934.32; Richmond, Va. 1,002 98; Savannah, Ga., 2,300.65; Vicksburgh, Miss, 289.75; Washington, D. C., 9,928; Wilmington, N. C., 136.50

Total received in May, $61,805.89.

The total amount of deposits received by the Company at all its branches, up to June 2, was $589,087.09, and the amount returned $338,882.01, leaving the balance now due the depositors, $250,205.08. H C. P.

Very germane to the above *official* testimony in behalf of our work, is the following *telegraphic dispatch* to the *Cincinatti Gazette.*

NASHVILLE, June 15.

The great Fisk free school for colored children closed its first term to-day. A large number of citizens crowded the chapel to witness the examination. Nearly 1,000 pupils are taught in this school by fifteen excellent teachers. It is supported by the Western Freedmen's Commission of Cincinnati and the American Missionary Association of New York. The examination to-day was a brilliant success, delighting everybody, and astonishing, especially old Tennesseeans, who never before gave countenance to a negro school.

TESTIMONY OF PROFESSOR SPENCE.

Prof. A. K. Spence, of Michigan University, while on a tour of observation through Tenn. and Georgia, was invited to look in at such mission schools of A. M. A. as he should find and give his impressions of the work. We give below extracts from his letter on his return to Ann Arbor:

* * * It was indeed pleasant to go from place to place in a strange land and one so lately in arms against us, and so long the land of slavery, and be at each point welcomed like a brother by those to whom I felt the sympathy of a brother. At the altars in those *Homes* is offered a pure incense to God, wafted up with the blessings of many a pious Freedman's prayer. And I could not but admire those heroic Christian men, whose piety is not a mere emotion, but an active principle, who, abandoning the pleasures of society at the North, have gone and toiled as they have done. No privation, or fatigue or danger could daunt them. But I need not mention this to you who know far more of this than I do of it.

I was delighted, too, with the success already attained. Those bright, happy hundreds and thousands of faces I shall not forget. More has really been accomplished than I had supposed though the work is yet but begun. I feel as if now is the seed time. The future we cannot tell. It may be better or worse than we now suppose. But of one thing I am confident, that these seeds of education sown cannot be wholly lost. Scattered on a barbarous but rich soil, a harvest of civilization will in due time be gathered. While politicians are battling, and fight they must, these quiet Christian philanthropists are laying the very foundations of human liberty. Let common schools and schools of a higher grade become general, and let the colored people become educated, and eventually they will have every right, even to the ballot-box, and what is more, they will be able rightly to use it. . .

I took occasion to converse as extensively as I could with Southerners, and as a general rule, they spoke kindly of the negroes. I asked a good many of the more intelligent and candid appearing ones, if they thought the negroes ought to be educated, and nearly all said they ought, both for their own good and that of the whites. But some asked, "Where will you get your teachers? We won't teach niggers!" I told them that I had visited a good many schools where well-educated and intelligent ladies and gentlemen from the North, were now doing that work, but for some reason they did not seem to be kindly received by the Southern people. They admitted that it was so, and could hardly give a reason for it. One man said, *they were afraid they taught them things they did not find in the books.*

I feel sure that sooner or later the work of education of the colored people must succeed. It may be retarded but cannot be stopped. It will require much labor and

sacrifice, and many good men and women must toil, and it may be suffer for it; but it will be done, and speedily.

As to educational institutions of a higher order, of which we spoke together, they will be wanted. We may put it down that colored people will want just what white people do. It is only a question of time. *Press the work on.* Be always prepared to carry your pupils further on, and have a wise reference to this in your plans. Thus, soon you will be giving academies and collegiate education in high schools, academies and colleges. Almost any of those points I visited might be well selected for a centre. Nashville, Chattanooga, Atlanta, or Macon. Each had something about it that charmed me. And as to the men and means, I think by a good Providence they will come. Your Society unites the education of the intellect and the heart. It is the true method and He will bless it. How it delighted me to see this, and *feel* it too.

SIAM MISSION.

Doctor and Mrs. Bradley are earnest in their cry for more missionary laborers for that field, and for means to enable them to republish some of the books of the Bible, now nearly out of print, and some parts that have never been published. The following extracts from a letter from Mrs. Bradley will be read with interest by the old friends of that mission. She writes after 16 years' residence in that country:

"In my home days, I saw in the distance multitudes of precious immortals passing on to the judgment, and to an eternity of misery, without the knowledge of the Savior; I now have them before me from day to day, and year to year, under all possible circumstances, a living reality. 'The sight of the eyes affects the heart.'

As a pastor's flock becomes more and more dear to him, or a country for which one has sacrificed much, so have the people become endeared to us by a thousand ties. We feel for them in some measure as bound with them, and I have often taken up my pen to make an appeal to our friends at home in their behalf, especially to the Bible and Tract Societies, that they would furnish us the means for printing Bibles and Tracts.

"You could better appreciate the importance of this, if you could understand the difficulty of getting the language idiomatically, which requires a long and constant use by those who have not been here. Dr. Bradley's thorough acquaintance with the Siamese idiom, after a residence of thirty years among them, renders him better qualified, in my estimation, than any one now in the field for completing the translation of the sacred Scriptures, of which there are but two or three books of the Old Testament completed, except what has been done by him. The Psalms I think is one of his best efforts. They are in great demand, but we are choice of them as of gold, and give only a copy occasionally to a superior reader. There has been but one edition of a thousand copies, which would go but a little ways among so many people. I wish we could have an edition of five thousand the coming year. We also want Job, Proverbs, and Isaiah, which have never been published for want of means, though ready for many years. I have the Pilgrim's Progress partially done, and would finish it and give it to the people if we had the means for so doing. We want the Gospels, *all* the New Testament, and much of the Old Testament, reprinted immediately.

"If you had but five minutes to devote to a darling child to impart all the instruction he is to receive concerning God and Heaven and his relations to them, would you not wish to have your words well chosen, and then if you could give him a book which would impart to him further instruction, would you, *could* you, fail to do so. In a work like this, so exciting, so touching, so painfully pleasing, so infinitely important, in its influence on the destinies of souls; days and weeks, months and years, have passed

rapidly by, and I have realized a hundredfold more than my highest anticipations, though the great harvest of souls is not yet reaped. There is not a day in which I might not have access to many precious souls, without going from our own door, who have never had a crumb of the bread of life; but I am compelled to limit my benevolence by my ability, which might be greatly increased by a little aid from friends at home. "Our heathen in Siam, unlike American heathens, ask *only* for the bread of life; with this world's goods they can supply themselves. I have been with you in all your efforts for the emancipation of our colored brethren, and rejoice with you that the great work is accomplished. I read with intense interest the reports of our missionaries and teachers. It seems as though we could take the kingdom of Siam by violence heavenward, if we had but a dozen of them here. It does one's soul good to think of the noble army who have battled, and are still battling, for the right. We want some of those *big men* to turn the muzzles of their big guns this way. Let some of our noble Editors inform the people, that there is a *bit* of slave territory out in this region, that must not be left unsubdued, and we will never cease thanking them. It will never do to let the French take this kingdom by *Catholicism*, which they are making an effort to do, and drive us from the field as they are threatening. The Lord of Hosts is with us and the God of Jacob is our refuge though we are in ourselves "*a feeble folk.*"

MENDI MISSION.

THE MILL.

A letter from Mr. Burton, dated May 16, says:—

"There are many friends in America who gave me money for this work [erecting a mill] who would be interested to learn something about it. Some of them requested me to write to them, which I intend to do, at some future time, but cannot now. I wish you would give them an account of it, in THE AMERICAN MISSIONARY.

I enclose three rough sketches of the work.

1. Just as we had cut down the trees and bushes.

2. When the dam was about six feet high, showing our fixtures for hoisting stones, &c.

3. The dam completed.

We commenced the work about the 1st of January, and completed it so far, the middle of April. I have had no help, but our schoolboys, and the ordinary laborers; not a single person who had ever seen any such work. I think it is a substantial piece of work; but it needs the rainy season to prove it. My boys have done admirably well. They seem to take hold of work almost as young men of the same age in America. And I have no doubt, if I am spared, I can complete the mill with the same help. The head and fall of the water is two feet, and a much better stream than I hoped it would be, when I commenced. The pond is large, making a plentiful supply of water, and when I had it completed, which was the dryest time of the year, there was a full stream over the top of the dam. The length of the dam to the water level is fifty feet."

FORCES IN RELIGION.

A recent writer thus expresses himself on what he styles forces in religion:

In religion, as in nature, there are forces which work silently, and yet mightily. The physical world is full of unseen powers whose results are wondrous and conclusive. These as well as those which appeal to sense, are wielded by omnipotent wisdom for the production of human happiness. They exist in air, and earth, and sea—around, beneath, above. Happy they whose faith accepts and rests upon the fact and goodness of their working.

While natural science is the proper exponent of physical forces, religion can outvie it both in her claims and resources. Certain forces in religion are as appreciable to sense as are many in nature. But other, and stronger forces in religion, are silent in their approach and power. No bodily sense can

test the presence and agency of the Holy Spirit; nor can such appreciate the power of God's word upon the heart. Yet to doubt these would be to conclude against human salvation. They appeal to the inner sense, whose accuteness, unless destroyed by sin, exceeds all arithmetical measurement.

Passing, however, from forces more immediately from, and wielded by God, for human salvation, we refer to some that are often overlooked, if even recognized, which are largely potential in the same direction.

Example, then, though silent, unpretending, uncalculating—is a force in religion. Its achievements are wondrous. While absorbed with the thonght, that what we are doing is to answer conscience, and meet personal claims upon us, the effect, like silent dew, is to produce the life of thoughtfulness in others. Many Christians, if interrogated, might reply that they were wielding few if any appreciable forces for the good of man. And yet these same persons, by their consistency and daily fidelity are exerting an untold influence upon human destiny.

We may not pray so as to be heard by men, and yet the fact that we are known to pray, is "as a nail in a sure place," which will be felt for good to others. We may noiselessly pass and repass the house of God, and be listeners in his sanctuary—and the casual observer or superficial thinker may account it as nothing—yet, in summing up life and its results, all this will prove to have been "mighty through God to the pulling down of strongholds." The same may be said of a vast circle of Christian acts, where design or purpose, as it affects others, is no part of the motive which underlies their performance. Such consideration is all-encouraging to the weak and unpretentious; those of less abilities and unofficial relations in Christ's Church. Fidelity in our personal and private relations, is of vast results to the interests of religion.

Let none faint, then, in the smallest undertakings. If, where you work, an overruling spirit of consecration to religion is discernable, it will tell for Christ. If you are toiling noiselessly for the implanting of the seeds of truth upon young minds at home, the outside world will one day feel it. If trying to polish the rough minds of a class of Sabbath-school children, with no thought beyond them, the time will come when society will realize the effect of your labors. And so up in the scale, from the unpretending and undesigning—to the point of designing and adjusting your efforts for effect, the forces in religion will evolve and work out their ends.

There is no finer field for illustration of the principle here enunciated than our work among the Freedmen—nowhere can we labor with greater hope of a successful introduction and application of those forces upon individual and social mind. For we have not only immortal natures to work upon, but those natures in a greatly excited and impressible condition—not only yielding to such impressions, but yearning for them. With no parallel to it in the world's history, we are invited to cast into this virgin soil the seeds of Truth and Righteousness; or, using the conception of the writer, set in motion those forces, whose impulses will never cease. The educated and christian mind of an advanced civilization is put into immediate contact with the benighted victims of Southern *barbarism*. Refined and cultivated woman, with her tact and taste, her nicely attuned instincts and affectionate nature, is permitted to sit down by the side of some rough and rude specimen of what man can become under the most unfriendly influences; and, with her Primer and Bible, show what these forces are, and what they are capable of effecting. In a letter, just received, we find the following illustrations:

WASHINGTON, June 30th, 1866.

One of my pupils, a fine, intelligent boy of seventeen, has, I trust, become a sincere christian. He came to me in great distress one day, his mind having been worked upon by one of their excitable preachers. There seemed to me no remedy like the simple words of the Bible—so I did not attempt to talk to him—but every day after school he remained, and I read the New Testament to him—without comment, save when he asked an explanation.

This plan succeeded perfectly—as he listened to the beautiful simplicity of the Savior's teachings, all the excitement died away, and he became an earnest and intelligent seeker after truth.

This will be my pleasantest remembrance of the work here. Had I nothing more than this to think of, it would be well worth all the time and labor I have given. Surely we may now, as so often before, "thank God and take courage."

THE HEATHEN BOY.

A young heathen boy, who lived in the great city of Calcutta, was greatly depressed on account of his sins, and earnestly sought something by which he might be relieved.

One evening a beggar passed their door,

who, when he saw the boy crying, asked the cause; and upon being informed, said he could direct him to a missionary who would tell him about a man named Jesus Christ, who could help all such persons. In his depressed state of mind the boy anxiously sought for this missionary, and to his joy found him at last, although late at night. The boy said to the missionary that he felt so uneasy in his mind, and wished to find rest, and asked him if he knew where the man Jesus Christ lived? The missionary now made this poor boy acquainted with the way of salvation, and before long he had found peace with God in Jesus Christ, and expressed his great happiness. He returned to his home and related his wonderful change to others in the same state, and drew many to the Saviour in the course of time.

A CHURCH IN THE WOODS.

A Yankee preacher, travelling lately in North Carolina, was gratified with the friendly spirit manifested by the people of the region around Mecklenburg, where the famous Mecklenburg Declaration of Independence was put forth in the time of the Revolution. He was cordially invited to preach, and was "permitted to pray in sight of the negro whipping-post and auction-block, for the Congress and President of the United States, and for the education and enlightenment of the negro race," in the presence of many who had sacrificed their earthly all to keep the negro degraded. He describes his visit to the Poplar Tent meeting-house:

"This is a spacious and elegant Presbyterian church, built of brick in the modern style, and strangely in contrast with all the other buildings of the country, which have an ancient and dilapidated look. It is in the woods, and has a membership of over one thousand. The noble grove, in the midst of which it was built, is filled with seats and tables as for a huge camp-meeting. Each family worshipping in the church has a table and a hitching tree. I was informed by the gentleman, who accompanied me, that the same tree at which the men of to-day fasten their horses, has had the honor of rendering a like service to the same family for five generations back, so that the boy to-day avails himself of the very tree that threw its sheltering branches over the mule of his great-great-great-grandfather."

ABOLITION OF AFRICAN SLAVE TRADE.

Men, engaged in enterprises of reform and Christian benevolence, are in danger of becoming discouraged, in consequence of the slow progress that is often made. Obstacles so numerous and foes so embittered oppose, that even the bravest lose heart, and sometimes waver and despond. For such, it is well now and then to review the history of the past—its struggles and triumphs, its reverses and victories in the cause of Truth and Right.

The following scrap of English history, detailing the successive steps by which Wilberforce and his compeers secured the abolition of the African Slave Trade, will not be without its lessons of wisdom, courage and faith:

1789—May 12, Mr. Wilberforce made his first motion for the abolition of the slave trade. It was opposed, and the consideration of it was deferred till next session.
1790—The matter again brought up.
1791—Commons: Motion *lost*—163 to 88 [majority against, 75].
1792—Commons: Motion to abolish in 1796, *carried*—230 to 85 [majority for, 145]
1793—Feb. 26. Motion in Commons rejected—61 to 53 [majority against, 8].
1793—April 11. Opposition in Lords.
1794—Feb. 7. Commons: Leave granted to bring in a bill—56 to 38.
1794—Feb. 7. Lords: "This day three months"—74 to 70 [majority against, 4].
1795—Feb. 26. Commons: Motion to "read this day six months," carried—78 to 61 [majority against, 17].
1796—Feb. 2. Commons: First reading by majority of 26.
1796—March 3. Second reading carried—63 to 31 [majority for, 32].
1796—March 3. Third reading lost—34 to 70 [majority against, 36].
1797 May 15. Commons: Motion rejected—82 to 74 [majority against, 8].
1798—April 3. Motion lost—87 to 83 [majority against, 4].
1798—May 4. Motion by Mr. Henry Thornton deferred till next session.
1799—March 1. Commons: Motion lost—84 to 54 [majority against, 30].
1799—July 6. Lords: Slave Trade Limitation Bill lost [21 to 32].
1801—Motion not made—House unfavorable.
1802—June 3. Motion made.
1802—June 14. Motion withdrawn "for this year."
1803—Motion not made.
1804—May 30. Commons: First reading, 124 to 49 [majority for, 75].
1804—June 7. Second reading—102 to 44 [majority for, 58].
1804—June 12. Passed committee.
1804—June 27. Third reading—99 to 33 [majority for, 66].
1804—June 28. Bill brought up to Lords. "Too late in the session."
1804—July 2. Second reading in Lords, dropped without a division. In the course of the debate, the Bishop of St. Asaph said, quoting a Latin author, "The great-

est source of ruin to nations is the want of will to do simple justice."

1805—Feb. 19. Bill read first time.
1805—Feb. 28. Second reading lost—77 to 70 [majority against, 7].
1806—May 10. Foreign Slave Bill carried.
1806—June 21. Mr. Fox's resolutions against slave trade carried in Commons—100 to 14 in Lords 42 to 21.
1807—Jan. 10. Lords; Lord Grenville brought in bill.
1807—Feb. 5. Lords: Second reading—100 to 34 (majority, 66)
1807—Feb. 10. Lords: Bill read third time and passed.
1807—Feb. 23. Commons: Second reading—283 to 16 [majority, 267.]
1807—March 16. Commons: Third reading.
1807—March 18. Lords: Bill brought up.
1807—March 22. Lords: Third reading carried.
1807—March 25. Received Royal assent.

This was eighteen years after the question was first brought up and discussed in Parliament, and during the greater part of this period both the great Parliamentary chiefs, Pitt and Fox, were supporters of the measure Most noticeable is it that in the very year after it had been lost on the second reading, it was carried by a sudden rise and rush of votes, influenced by the strong outside agitation.

The following letter from the "Boston Daily Advertiser" would have been inserted in our last number, in connection with plate and sketch of the distinguished spot it describes, but for the want of room. It will, however, be read with interest now.

ARLINGTON.

Arlington is not only interesting as the home of one whose great abilities were perverted for the destruction of the Union, but it is now the resting-place of thousands who gave up their lives to save the Union; and on that account it will possess a sacred interest until our nation itself shall "go down to the tomb of states." In the northern portion of the estate are about fourteen hundred graves, tenanted by the bodies of men belonging to nearly every state which sent forth its sons to the national defense. In some cases the bodies have been exhumed, and borne to the North to rest among kindred dust; but the headboards still remain, with inscriptions telling whence the bodies were taken. Here and there the word "rebel" painted upon the headboard shows where a confederate soldier sleeps peacefully among those against whom he warred in life. A short distance south of the mansion is a more populous city of the dead, where lie upwards of seven thousand of our patriotic soldiers. The graves are about four feet apart, and at the head of each is a small white slab, bearing the name of the sleeper below, with the letter of the company and the number of the regiment to which he belonged. In some cases only a limb of some maimed veteran is interred, and in these instances the name of its owner is given. The headboards are set with mathematical precision, and range diagonally as well as from side to side. At the heads of some of the graves the hand of affection has placed more costly and ornamental tablets. Most of the cemetery is covered with turf, from which has sprung a rich growth of grass, and the labor of beautifying the place is still in progress. At the intersection of the clean gravelled paths are numerous tablets, bearing mottoes and quotations befitting the hallowed locality. Standing in the center of this grand necropolis, and looking at the long lines of graves which stretch out on either hand, one realizes the costliness of the sacrifice by which our government has been preserved.

Surrounded by the graves of the Union dead is a small enclosure protected by an iron railing, within which stand the marble monuments of George Washington Parke Custis and his wife Mary L. Custis. Upon the monument of the former is inscribed, "Blessed are the merciful for they shall obtain mercy." Upon that of the latter is engraved, "Blessed are the pure in heart, for they shall see God."

The bones of the unrecognized dead upon some of the nearer battle-fields of Virginia are soon to be collected and deposited in a large vault to be prepared for their reception at Arlington.

Turning our steps southward about a fourth of a mile, we come to the freedmen's village, with its neatly white washed one-story tenements, situated on high ground, in quite favorable contrast with the locality innabited by the less fortunate freedmen of the capital. The population of the village is about twelve hundred, in addition to those living in the small camps scattered in the vicinity. Visitors are much interested in the schools, of which there are two—an advanced class of one hundred and ninety pupils, in charge of Miss Griffith of New York city, and two assistants; and a primary class of one hundred and sixty scholars, under the direction of Miss E. M. Brown of Jefferson county, New York, with a young colored lady as assistant. The children here, as at other colored schools, are said to learn with surprising rapidity. When the writer visited the village, the youngsters and misses were enjoying their usual Saturday vacation.

A large part of the estate, which embraces several hundred acres, is composed of tillage lands, and many of the freedmen living upon it are now employed in planting it with cereals. As the government has secured a title to the estate by purchasing it at a sale for non-payment of taxes, the freedmen will probably remain upon it for some time, and that portion not occupied by the cemetery may eventually be parcelled out to them by gift or purchase. Thus will the crime of him who fought to perpetuate the servitude of a race be overruled for their benefit.

NORMAL SCHOOLS IN THE SOUTHERN STATES.

At a Conference of a few friends and officers of the American Missionary Association, in Boston, May 31st, 1866, the subject of Normal Schools being considered, it was

Resolved, That we regard it as a matter of the highest importance that the Executive officers of the American Missionary Association should give their earnest attention to the organization of Normal Schools, and to their speedy advancement to the highest state of perfection.

The considerations leading to this decision were chiefly the importance of morally and intellectually developing the colored race as rapidly as possible, and of presenting to the people of the Southern States models of educational institutions, which they may advantageously imitate.

EDW. N. KIRK, } Pres. A. M. A.

GEO. WHIPPLE, M. E. STRIEBY. } Secretaries.

This recommendation was subsequently laid before the Executive Committee of the A. M. A., and approved.

That there is an immense work to be done for the education of the masses of the colored people of the South, far beyond what can be accomplished by the direct labors of teachers sent from the North, cannot be doubted. Much of it, for various reasons, must be done by teachers raised up from among the people themselves. The Executive Committee of this Association has already entered upon the work of supplying this want, and, deeply impressed with its importance, will endeavor to carry out the view of the conference referred to. To do this will require, for a short time, larger expenditures than on the ordinary primary schools; but, in the end, the best economy will be reached, as in many places, schools under these colored teachers will in a short time become self-sustaining.

DONATIONS

RECEIVED IN JUNE.

MAINE.

Alfred. Cong. Ch. & Soc. bal. to const. REV. JOHN ORR, L. M.	24 63
Belfast. First Cong. Ch. & Soc.	21 00
Bridgeton. Cong. Ch. & Soc. to const. REV. F. E. FELLOWS, L. M.	36 00
Brown's Corner. "Ladies' Cent. Soc."	5 0
	0
Centre Sidney. Bequest Jane A. Spalding, deceased, by Joel Spalding,	10 00
Dennysville. Cong. Ch. & Soc.	15 00
Dover. Coll. Union Meeting	7 67
Foxcroft & Dover. Cong Ch. & Soc.	35 00
Gray. Rev. N. W. Sheldon	2 00
Lovell. Cong. Ch.	14 00
Monson. Mrs. I. Tyler	3 00
New Sharon. E. E. Swan	1 00
North Bridgeton. Cong. Ch. & Soc.	5 70
North Walingford. Cong. Ch. & Soc.	12 00
Piscataquis. Conf. of Ch's.	20 63
Portland. Capt. J. Chandler $10, "A Friend" $5.37	15 37
Sandy Point. Mrs. C. L. Stowers,	5 50
Waterford. Cong. Ch. & Soc.	16 30
West Newfield. Cong. Ch. & Soc. by S. C. A.	12 25
Yarmouth. First Parish Ch. ($20 of wh. bal. to const. DEA. T. GILMAN MITCHELL, L. M.)	25 00
——— "A Friend"	100 00
——— Coll. Union Conf. of Ch's.	25 40

NEW HAMPSHIRE.

Amherst. Luther & Lucinda Melendy,	5 50
Centre Cookville. One bbl. C.	
Dover. F. A. Soc. one bbl. C.	
Fitzwilliam. Coll.	26 56
Gilmanton Centre. Cong. Soc.	9 00
Gilsum. Cong. Ch & Soc.	12 50
Hampstead. Dea. Joseph Chase	2 00
Newton. M. A. Chase,	5 00
Plainfied Plains. Union Coll.	9 13
Webster. Cong. Ch. & Soc.,	65 00
West Lebanon. Coll. (bal.)	2 50
Wilton. Second Cong. Ch. & Soc.	40 25
Winchester. John Burbank $5, Mrs. J. Burbank $1,	6 00

VERMONT.

Bakersfield. Miss E. M. Barnes	5 00
Berlin. First Cong. Ch.	5 00
Braintree. Coll.	2 40
Burlington. Sab. Sch. of Third Cong. Ch. *for Bibles* $22. H. M. Hamilton $1,	23 00
Cornwall. Coll.	115 50
Enosburgh. Widow Stebbins,	3 00
Johnson. Coll.	72 25
North Thetford. "A Friend,"	1 50
Post Mills. Coll.	24 10
Royalton. F. Corbin $2, S. F. Smith, Col. L. B. Dudley, Dr. J. E. Morse, Rev. N. S. Morley and B. Hall $1 ea.	7 00
Rupert. Austin Johnson	10 00
St. Johnsbury. E Hallet	2 00
Waits River. J. F. W.	25
West Fairlee. Coll. $30, Oliver B. West $30, to const. GEO. O. WEST, L. M.	60 00
Westminster West. Ladies' Benev. Soc.	19 53
West Randolph. Coll. $21.50, Dea. A. F. Nichols $10, (bal.) to const. DEA. A. F. NICHOLS, L. M., "A Friend" $5,	36 50
Windham. Cong. Ch. & Soc.	11 50

MASSACHUSETTS.

Andover. Free Christian Ch. & Soc. to const. REV. JAMES P. LANE and MRS. EMMA L. LANE, L. M's.	61 60
Ashland. S. Perry one box C.	
Auburndale. Thomas S. Williams,	100 00
Becket Centre. Ladies' Miss'y. Soc. to const. REV. JOHN HARTWELL, L. M.	30 00
Boston. Park St. Ch. & Soc. $609.26 and Goods, Val. $238 12, Old So. Ch. & Soc. $476.82, "A Friend" (thank offering) $50, Gardner Edwards $25, L. B. Horton $5, Mt. Vernon Ch. (bal.) $4, Ann Miller $3, B. P. 25c.	1173 33
Brookfield. Friends in Evang. Ch.,	93 56
Buckland. B Ballard $10, A. Thayer $2, O. Johnson, T. Olcutt, and J. K. Ward $1 ea.	15 00
Chicopee. Third Cong. Ch.,	82 60
Conway. David Lyons'	2 00
Danvers. Cong. Ch. & Soc.	114 02
Duxbury. Bal. to const. MRS. ANGELINE P. HOLMES, L. M.	21 00
East Brid'geWater. Union Ch. & Soc.	42 77
Foxborough. Orthodox Cong. Ch. & Soc to const. HENRY C. WILLIAMS, L. M.	30 00
Great Barrington. E. & M. Beckwith,	3 65
Hanover. First Cong. Ch.,	1 75
Hanson. Joshua Perry & Wife	20 00

Harvard. E tate of Reuben Whitcomb, Jr., by Mrs. A. F. Whitcomb, 640 00
Jamaica Plain. Mather Cong. Ch. & Soc. 69 00
Ludlow. E. Frost 2 00
Marshfield. Second Trin. Cong. Ch. 5 00
Medfield. Second Cong. Ch. & Soc. 16 25
Medway. Village Cong. Ch. & Soc. to const. REV. CALEB KIMBALL, HON. LUTHER METCALF and J. CURTIS SMITH, L. M's. 87 27
Newton Centre. Cong. Ch. & Soc. 211 30
Newtonville. MRS. M. E. 25
North Sandwich. Mrs. S. Gibbs $2, Mrs. P. C. S. 50c. 2 50
North Scituate. Cong. S S. 10 50
Norton. Cong. Ch. & Soc. 26 43
Pepperell. Miss H. F. 50
Pittsfield. Miss Margaret Burke $97.50, Sab. Sch. of South Cong. Ch. $50.34 147 84
Roxbury. Eliot Ch. & Soc. 107 26
Royalston. JOSEPH ESTABROOK to const. himself, L. M. 30 00
Salem. Coll. Tab. Ch. & Sch. to const. REV. CHAS. R. PALMER, DEA. DAVID CHOATE, DEA. I. F. SMITH, DEA. E. CLEVELAND and DEA. I. H. PIPPEN, L. M's. 151 47
South Amherst. Rev. W. Barton $15, "A Friend," $5, 20 00
South Malden Cong. Ch. & Soc. 6 75
Southwick. Cong. Ch. & Soc. 5 00
Springfield. J. B. Pease, 10 00
Sutton. Cong. Sob. Sch. 25 00
Upton. Cong. Ch. & Soc. 6 80
Wayland. Cong. Ch. for *support of a Teacher*, $80, Cong. Sab. Sch. $7 20, 87 20
Wellfleet. First Cong. Ch. & Soc. to const. REV. GEO. F. WALKER, MRS. MARY A. WALKER, DEA. THOMAS HIGGINS and DEA. JOHN CHIPMAN, L. M's. 139 47
West Andover. Dea. Peter Smith, 50 00
West Medway. Cong. Ch. & Soc. one bbl. C.
West Newbury. Willie Merrill & H. S. Merrill $1 ea., H. M. 50c. 2 50
West Sandwich. E. Hallett $3, Mrs. J. Covel $1.50 4 50
Worcester. Summer St. Mission Chapel $43.37 bal. to const. CHAS. H. MORGAN and MRS. D. B. GORDON, L. M's., F. R. Soc. two bbls. C. 43 37
——— "A Friend" 500 00
——— "J. F. P." 10 00

CONNECTICUT.

Beacon Falls. John Coe 5 00
Bloomfield, Coll. 35 63
Clinton. D. H. Hubbard $20, Miss N. Stanton $10.50 30 50
Collins. "A Friend" 2 00
Deep River. Cong. Ch. & Soc., 9 25
Fairfield. Miss S. Bulkley 1 00
Farmington. L. G. Thompson, 3 00
Franklin. W. B. Hyde, 5 00
Glastenbury. First Cong. Ch. 37 75
Guilford. Jason Seward, 5 00
Kensington. J. T. Hart $5, M. Hotchkiss $3, R Hotchkiss $2, 10 00
Killingworth. S. J Parmelee, 5 00
Meriden. Individuals, by J. C. $1, I. W H. 50c. 1 50
Middlefielfield. Coll. 38 00
New Haven. Chapel Street Cong. Ch. to const. REV. WM. T. EUSTIS, JR., DEA. ISAAC MIX, DEA. LEWIS FITCH, DEA. MORRIS TYLER, DEA. SMITH MERWIN and DEA. HIRAM A. GRAY, L. M's. 201 21
Orange. Sab. Sch. $5, and box Books, by E. E. R., Supt. 5 00
Plymouth. Cong. Ch. Sab. Sch. *for ed. of a boy, Mendi M.*, 25 00
Rockville. First Cong. Ch. & Soc. to const. J. J. ROBINSON, JOHN N. STICKNEY, E. K ROSE, DWIGHT LOOMIS, GEORGE TALCOTT, JOHN G BAILY, E. F. STOUGHTON and S. W. JOHNSON, L. M's. 249 00
Saybrook. Coll. $21.75, R. K. Rushnell $2 23 75
Sharon. Cong. Ch., 155 43
Sherman. H. Gelston, 3 50
Stanwich. William Brush 50 00
Waterbury. Coll. (additional) 284 00
Watertown. W. S. Munger 10 00
West Avon. Cong. Ch. 7 35
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